A SATURDAY SERMON

"A Sinner" Makes a Scholarly Argu ment for Social Enjoyments.

To the Editor of THE REPLECTOR. In a recent issue of the Dickinson County News, under the heading, "Gospel Union Column" there is a labored effort at argument, shamefully mixed with false conception and erron cons quotations, bearing the title, "Importance of Bible Study." The article consists chiefly of a sweeping attack upon all forms of social enjoyment and the writer attempts to support his attack by quotations from the Bible.

Many upright, God fearing men and women in our own community will join in deploring such an effort, as misleading, tending to evolve doubts and perhaps to place a stumbling block in the way of many who honestly and sincerely seek true light on these subjects and to whom such statements seem repulsive and at variance with the most intelligent ideas of God, and man's duty to Him.

There are many who are "weak in the faith," who are groping around after the truth to whom such unseemly utterances under a sanctified title and professedly for the cause of religion prove a veritable stumbling block, They look about them and observe an intelligent, enlightened christian people, a great majority of whom do not agree with our student, and they naturally become cynical, if not worse, when they observe such variance in beliefs based upon the same general

Let us examine the matter fairly and without prejudice in order that we may see if our student is justified in either his denunciation or characterization of social enjoyment.

Let us proceed to study this question along the lines which our student has marked out, and like him, we will look to the Bible for our authority. For a central truth particularly applicable to all these moral discussions let us look carefully at Rom, 2:1, "Therefore thou art inexcusable, O man, whoso-

might indulge in upon the general subject of sitting in judgment upon fellow men and their actions, let us look at that peculiar truism which closes the verse: "For thou that judgest doest the same things,"

The dual nature of good and evil pervades all humanity. When Robert Louis Stevenson evolved the strange story of "Dr. Jekyl and Mr. Hyde" he illustrated a great moral truth. All mankind has the elements of both these natures in it, and while one generally predominates and holds in subjection the other, the opposite element can always be discerped. I never yet saw a man so thoroughly bad that no trace of good could be found in him, nor yet a man so good that no trace of evil could be found in him. This same truism must be extended to the associations of men. There are crimes which come in the line of human association which are crimes in themselves and wholly bad, as forbidden by the universal law of God and man. Outside these known crimes, prescribed by God and man, I venture the aweeping assertion that there is no human being or association which is wholly good or whelly bad. Au exception to this assertion may be urged by some when it is applied to associations actuated by pure self sacrifice. The evil side of such associations is certainly not discernable to the human intellect, and for the purposes of this paper this class of associations may expected. Applying the quotation in Bible, the theater i this light we can see clearly why man should not prenonce judgment upon a human action as sinful when nearly every human action has some element of sin in it. That is the order of things to which we were created. When an association or thing becomes contrary to the public good, whether forbidden by God or not, then human law steps in and forbids it.

It is one thing to say, if 'you dump ashes in the street you will be fined or imprisoned, and quite another thing to say, if you do this, which is no crime in itself, you will be damned. Our student has assumed the prerogatives of Diety and announces, in effect, that those who dance, or attend the theatre will be damned. The Bible don't say so; yet he does. He says of theatrical productions that they are "vulgar, lust feeding, virtue destroying, passion arousing and degenerate." Is this true? Is it even anywhere near true? Our student either states a truth or a falsehood. If he states a troth then there is some show for his denunciation, not because it is a theatre, but because it is wholly immoral and therefore wrong of itself. 4

The natural presumption is that our student bases his statement about the theatre upon personal observation. His friends all regret that he has had such limited opportunities. He has evidently visited some places where he ought not to be. I have found it desirable to keep away from such places trophy. (Mait 185) Bricking and dancing a neutroned his origing and dancing to make the force in the found it desirable to keep away from such places. theatre upon personal observation. His and, consequently, I have a far differand, consequently, I have a far different idea of the stage and its productions. A man who looks upon shavings through green glasses may take them for grass, but that don't make them grass. So our student, looking upon the stage through the productions of variety theatres, may take the whole stage to be bad when it is not so in fact. In marked contrast with our student's make demnifered on the stage is beginned to the stage in the marked contrast with our student's wave in the marked contrast with our student's learned to the stage is beginned to successful the stage is beginned as a solution of the stage is beginned as a solution of the stage is the lord desirable to the different in the other the stage is a full through the productions of variety is encouraged. Here we see that even in filling melean, to him it is not in the bins that other the marked contrast with one that a commendatory terms acquired as they can be acquired in an other way. This seed desirable are thus acquired, as they can be acquired in an other way. This seed desirable are thus acquired as they can be acquired in an other way. The stage desirable are thus acquired as they can be acquired in an other way. This seed desirable are thus acquired as they can be acquired in an other way of the stage is beginned to the stage is the for this remain containing them the good effect of class association upon man what shall we say of its effect upon woman? In the moral discontinuous are depicted through the subscitution of his interfact the motion of the stage is the local desirable of them. It is not to be in fact. In proper subscitute and the stage are thus acquired as they can be acquired in an other way in the content of the subscitution of the stage and the stage are the acquired as the content of the stage and the stage an

Edgarton, in the March Lippincott:

"In studying the influences that have contributed to lead the world into the conditions which characterize the present century, we find that the drama stands out boldly and is a centre of interest and power; but not until it is transformed from the coldness of the written page into the warmth and glow dance; presse him with the stimbled and ance; presse him with the stimbled and ance; presse him with the stimbled and ance; presse him with the timbled and ance; presse him with the string of nature. written page into the warmth and glow of action by human interpreters does it reach its legitimate fulfillment and become the most magnetic of arts, the vivid means of instruction, the most popular of pleasures." Our truism Reve is a fine commentary on sombre, long foned, deleted extestingity, and with its vivid means of instruction, the most popular of pleasures," Our truism applies. The stage is neither wholly good nor wholly bad. There are an endless number of plays in modern times which ring forth a moral lesson with no uncertain sound. A careful attention to which will improve the moral tone of every man and woman, including our student. But all plays are not of this sort; many are designed solely for amusement, for recreation. Should they for this reason be condemned? It is a part of our God-given nature that we should have cumberer of the ground, a burden upon his friends and an insult to the Creator in whose image he was made.

Granting the necessity for recreation and announced which surely our student cannot successfully deny, we are left only to consider the means. As the natures of men differso do their requirements for recreations of the control of t tion. That many a tired brain, troubles mind and exhausted body have found recre ation and rest in the theatre cannot be se ation and rest in the theatre cannot be suc-cessfully controverted. That it is one of the devices of man for that very purpose is clear. Our student cannot successfully maintain that everyone attends the theatre for an evil purpose, or gains any rest harm from such attendance. Some people are so constituted that they gather evil impres-sions from seed those. Every one who thou art inexcusable, O man, whoseever thou art that judgest; for wherein
thou judgest another, thou condemnest
thyself; for thou that judgest dooth the
ame things.'

Passing over any just criticism we
might indulge in upon the general stop attending church. He would very properly insist that he obtained real benefit properly lists that he obtained real benefit from his attendance at church, and that a good thing should not be scopped becames some one derives harm frem a misappination of it and its privileges. Many intelligent men have studied the flible only to become infidels and doubters, yet our student properly urges hible study as a benefit to man.

eff to man, Our student will say of the above cases Our student will say of the above excess, the parties were unregenerate, had not the grace of God in their hearts. Granted, but we must insist that he apply the same rule in judging those who gain to jury from any of the unformedisen associations of man, "for them that judgest does the same thing." If you spreading oak was care the scene of a brutal murder, that is no ryeson why we should not easily the same of the scene of a brutal murder, that is no ryeson why we should not easily the same of the scene of a brutal murder.

should not enjoy its shade, nor isit any res son Why all the oaks in enristendom anoule

be cut down

Down this beautiful country lane, laden with builterense and dalaises, two lovers strolled day after day for weeks perhaps, but he proved untrue and her life was a rained and a darwened one. Is that any reason why and a darvened one. Is that any reason why we should not stroll down that lane and enjoy its beauties? Is it a sufficient cause for our student to denounce walking is country lines because to this social enjoyment "many a girt today in houses of infany can trace her downful?" He has attacked our respectable ball rooms for that reason and it is quite as applicable to one case acto the other. "For their that judgest doest the sums things."

cause for such a denunciation of the theater We den't find it in the Bible, we don't find It among the laws of men, nor do we find it in conditions or facts which no in conditions or facts which necessarily condemn it. On the contrary we find it an institution, harmless in itself, and productive of much good in the world. It is capable of doing more good if surrounded by the best moral influences and aided by the intelligent support of the christian men and women of the day.

This same line of argument is equally applicable to receive and sixty agency.

plicable to gardes and social annusments generally; the proper use of them is benefi-cial rather than detrimental and they should be encouraged rather than denounced. Did it-ver occur to our student that he is doing an uncharit the act when we wantonly abandous these sectal subsystems to

bandons these social enjoyments to the uses of the devil; "A little leaven loaveneth the whole loat" and a little christianity thrown around these social pleasures would add to their usefulness and materially im-prove their general moral trend.

But let uglook into the matter of duncing But let us took into the matter of dancing, Our student speaks of "the liceations walts, to which many a girt today in houses of in-famy can trace her downfall," He mays "no true student of the Bibic could possibly en-gage in such a positine," shall we infur-from this that it is forbidden anywhere in the Bibit? That is cortainly the only fair interproce. A cast out examination of that inc Bibbs? That is cortainly the only fair inference. A ca end examination of that book fails to reveal any such passage. Dancing as a pastime has been known in all ages. We read of it con-tantly in the Bible, It was used for good, but and indifferent purposes, as a search of the Bible will reveal. The prophetess Miriam and bor followers danced in praise to God after crossing the Rod s. a. Exod. 10 to Dayley danced the a mentioned historically, (1st Sam. 10:1e, Demon dancing is also mentioned, (1ss.

Edgarton, in the March Lippincott: "there is a time to weep and a time to laugh

faced, deleral christianity; and with its reading we close the Book we have not yet

for no our naturation against dancing or so-clair nayment generally.

But the student will say it is not the dance-but the number of dancing which is sinful. Let us us look into that a little. The man-ner of dancing in Bible times was more befaterous than in modern times. (2 Bam. 6:14 and 10.) History informs us that dances were used to depict the various human pas-sions and national peculiarities. How about numbers of the opposite sex dancing to-gether in Bible times? Taking the Bible by itself it proves nothing conclusively, but taken in connection with a knowledge of God given nature that we should have amusement and recreation. It is one of the great pressing demands of the time that the ever busy brain should be relaxed and refreshed. God creates us physically, but we must recreate us physically, but we must recreate of a broken physical iaw. I look upon recreation not only as a privilege, but as a duty. Show me a man who denies himself all amusement or recreation and I will show you a nonemity, a cumberer of the ground a burden upon the Mosaic law relative to women and thei to extend it.
Profane history informs us that almost

from the beginning of the world dancing has been in vogue in nearly all countries. Every mation had its own national dance. The dance of olden times was usually performed by professional dances, while the spectators only looked upon it as we look upon a play, but did not participate. Dancing was an accomplishment which the masses had not then acquired. So was reading at the same period in history. A new only could read, and the masses went in and listened. No more temable argument can be offered against teaching the masses to dance than against teaching them to read. Both accomplishments are frequently abused. rom the beginning of the world danoing he

Poets sing about it and artis's paint it, while Poets sing about it and artis's point it, while all the thinking world praises it. We are reduced then to a consideration of only a single feature of the dance of telay, and that is the association of the sexes. That the Mosaic law has been abandoned in most of its requirements angles as proof. Does any one insist that this shandonment of the old sex laws as an against God and his requirements? God in his attributes and qualifications is a conception, not a reculation. The God of today is the God of Advance, lesses and Jacob, but man's conception, there of weath any only appearant by much blood and smuke. There were distinctions must between clean and unclean meats, as well as distinctions of days exclusive of the Sabbath. Sacr cloth and ashes were necessary to puttenns and everything in weaking took on external embloms as a necessary administ

Our intelligence denounces there things; One intelligence denounces these things; in it we are sided and strongthened by the new dispensation. We find no one today actionsly advocating sack cioth and subset as a necessary adjunct to true penitonee. According to man's improved conception of God, penitonee is recognised as having its seat in the soul of man, and ashos appear that head above no more real continue, thus God, penitence is recognized as having its seat in the seed of man, and subset spentimes than most continued to man, and subset show no more real penitence than most continued to the receive of against electric contain any more true penitence than one of local shorts.

contrain any more true positiones than one of broadvaluts.

Along the line of these improved conceptions of God concertanges in the sex relations and social but recurse. The veils have been removed from the access of women, mensual women associate in in rilege from their own choice and and from the sex sections.

one in grow out the the word and needs trouble as a result of either a broken poral or physical law, what are the memors which crowd upon him as he suffers by pangs of remors A are they of his pangs of remors A are they of his is father with his straight forward, sensible matather with his straight forward, sensible down he commits a sign not in got advice on leaving home; or are they of his dance, but in doing what his controlled her forced and tender admoni- conficients.

resirious to appear at his hest; he summons all fresh pork in those days than there is in his mind becomes active, and the purpose of this activity is to bring flowerd his spitor mature. Others follow his example, and soon has otherwise the thorness of more at latter gathering is changed into an active one, each vising with the other to appear at his or her very best. Here are opportunities to put into practice those delicate attoo put into practice those delicate attoo tions so much appreciates by one see, when received from the other. The habits and precises of goutlemen and latter are the practices of goutlemen and latter are the activity of the practice of goutlemen and latter are the control of the process of goutlemen and latter are the control of the process of goutlemen and latter are the control of the process of goutlemen and latter are the control of the process of goutlemen and latter are the control of the process of goutlemen and latter are the control of the process of goutlemen and latter are the control of the process of goutlemen and latter are the control of the process of goutlemen and latter are the control of the process of goutlemen and latter are the control of the process of goutlemen and latter are the control of the process of goutlemen and latter are the control of the process of goutlemen and latter are the control of the process of goutlemen and latter are the control of the process of goutlemen and latter are the control of the process of goutlemen and latter are the control of the process of goutlemen and latter are the process of goutlemen and latter are the control of the process of goutlemen and latter are the control of the process of goutlemen and latter are the control of the process of goutlemen and latter are the control of the process of goutlemen and latter are the control of the process of goutlemen and latter are the control of the process of the process of goutlemen and latter are the control of the process of the process of the process of the process of the process

more severely consured in woman than in man. Whether this distinction is just or not, I will not at this time discuss,

Leaving out any theories on this point, we Leaving out any theories on this point, we can certainly deal with the charty established fact that woman has been improved physically and ficultally, by the close relations of our day; that her station in life has been materially bettered.

Woman was first quested for man's com-

Woman was first created for main's coin panionship, and with the peaking contextoo this companionship has grown closer, stronger and purer as I firmly believe the Creator intended it should. Upon those grounds I base the broad as writen that any device of man tending to write the access into proper public association is productive of same good. The proper standing of this association is productive of same good. The proper standing of this association is always conceded, and no bet or guard can be devised than the eye of the

It is the private, secret associations of the It is the private, secret associations of the immature members of the sexes that produce narm. It long buggs ideas or moonlight strolls have rulned many girls' lives our student should also declare against walking and riding for pressure. He would be much better supported by facts, I assume the other ground, that the induspose of the public half come tend to improve both the public and private members of the sexes. When a boy or girl is taught to dance as to our modern times, what is the result of such instruction? The good physical results comnot be quantianed. It brings erect, graceful carriars; pilable, supple muscles; good,

mrriage; pliable, supple muscles; sealthy exercise so mixed with please to make it attractive; self confidence, good canners and proper department. The first, controlling idea that a child pris when thus raught is of the good was of the dence. First lifeas are not easily changed, bond; a child to a good dancing school, using the child to a good dancing scalool, using the same care in selecting that to ters that you would in any other branch of etheration, and that shild's early impressions of the dance will be derived from its prover use and not its abuse. This impression will always by associated with the dance in after its. To achied so instructed the waits any new r be "iterations" as it is to our stollers, in our more than it would be to sit in its mother's lap, flis early impressions received at no mater. His early impressions proclude it, no matte what his experience may be in after life.

declare spaties. We must not each them to become forgors, we must not each them to read because they may read fitty literature, or no conscissors. He does not not consider the property the analogy to every the consequence of the church at Corinth that, because he knows they are fixed in their being fixed in the trouble of consection. The last verse of this connection. The last verse of this connection. The last verse of this connection is improved a vertiable atmitted with the light went out of the sunshine, the beaution that of all branches of connection is improved a vertiable atmitted at each other grimly—we hadn's a block to many who seek housetty for the troth.

"Wherefore if meat causes my brother to the first, while the world we had strayed like sheep from pasture, but we had strayed like sheep from pasture, but we

judgest docth the same thins." The force and trathof this injunction increases the further we carry the study of those questions. We must meet things as they are. We must be so fortified with cheation said endowed with grace that we are able to get good out of the proper associations of life and not use our intelligence in judging between the continue our intelligence in judging between the continue of the second out of the proper associations of life and not use our intelligence in judging between the continue of the second out of the proper associations.

twom them.

Now we arrive at our final impairy and that is, are these things forbidden in the Hibbs by inforence, or indirect declaration?

When Christ came but the world. He was not only a messeng r of salvation but the Tacher of a new doctries. Mech of the Jowish e remonishlaw was abandoned under this teachings. The distinctions of measts and days are two things which provoke much Hiblies deseasion. They did not discuss sacht enjoyment in those days. The conditions of the early church was such that eccreey was necessary for present safety. And, as a consequence the open social intercourse which capabilities a graduitation privilege in these days could not have existed in the time of the spostia. The Jowish has declared certain measurement. When Christ came into the world. He was The Jewish law declared certain measures: and certain others unclear, certain work days more succest than others, United

cation of the Jers and the impressions and educations brought were not easily over-come. Note carefully in the quotations to failie the peculiar, subtle and issuing effect of easily impressions. Take the careful as Rome for example. Here were many worthy christians who were firm is lievens in Christ-ard His do trine, they believed Rim impli-citly and yet they were troubled and fool-tie measures among themselves. the team and it is quite as applicable to one case as to the other. "For then that judgest doest the same things."

The Bide contains but one reference to a theater, and that in a purely historical sense. A man whise his wife by his virtues, a fisher than a foot race, some set of the after, and that in a purely historical sense. It is to work in the same and beasts fought. Fand one who were firm believes to United and policies and that in a purely historical sense, a list over and attent too, to the woman of his choice, rather than a foot race, some set of the after, and that in a purely historical sense, a list over and attent too, to the woman and beasts fought. Fand whose his first epistle to the Cocinthians who were firm believes to United and the follows a to the word and they need to do the first same themselves as to the required of a tools. Curied to do tools. Curied to different descriptions and they required to the tools. Curied to different descriptions and they required to do tools. Curied to different descriptions and they required to do tools. Curied to different descriptions and they required to do tools. Curied to different descriptions and they required to do tools. Curied to different descriptions and they required to do tools. Curied to different descriptions and they required to do tools. Curied to different descriptions.

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As a result of this improved conceptions and they required to distinsting to different descriptions.

As a result of this improved to t that a dance is storm and believes it, in after life attenda a dance while still of this opin

is the station with his trangith forward, sensible a whole which his consideration in the surface of the sample and never one in the payers for his senfare? They are of his mother latt because she is his mother? Yes, the transport of the sensible of the

acy, any deviation from the moral law is faith? Have it to thyself before God," (v.24, If your consideres condemas you for doing thing but wrong in itself, don't do it, but others, for it is, or may be, a false doctrine having its and only in your own erroneous conception. "Tare it to this welf." Don't spread it. Don't carry the false conception to others. Don't teach it to your children. Don't preach it in your sanday school, bon't urge it upon your friends. In short don't create or perpetuate false doctrines or do "anything whereby the brother stimbleth, or is offended, or is made weak." V.E.. We meet train our children to meet conditions as they are, to look upon everything as coming from God and necessarily good. Perhaps our student has a funday school class and some day one of the girls a boye. In replies asks him if it is sinul to dence. He replies others, for it is, or may be, a false doctrine asks him if it is sintui to dance. He repliesaks him if it is sintul to dence. He replies that it is absolutely sintul, "dicentions," etc. Now if the child unluckily has some conflicted in the beacher, a protound impression is created, and as long as it lasts, the dance is to that child a sin. Instead of this, suppose the had some regard for trails and answered the child something in this fash ion. My child, dancing may be good or evil according to the child. becording to the use or almse of 11. Some bave conscientions semples spained it not such people should not dance. Others set much harm see pleasure from 11, they are so constituted that they can join adance with thanks to God that they have strongth to particular, also a program of the property of the property of the program of the pr participate, a beats to receive and analyz the muste and recognize its radenes, the

skill to execute the dance and the ability to enjoy its esseciations and privileges. To ensel a preson ducting its not, sind never consider a sin. My child, you must settle this question with pour conscience and your deal. My conceptions of the cance may be faise. I will not put a stimbling block in your way to partial them to you. "Let very our of us bless his acception for his good to est floation." (Rom 18-2.)

"Let us not there fore judge one another my more, but judge this rather, that no man put a stumbling block or an exception to the merciful Ali-Pather wasn't quites far away.

This then, was the apostolic toguection to the other had known. This church was made up of a mixture of Jows and cleating and skill to execute the dance and the ability to

up of a mixture of Jows and Scutiles and the r doubts on these points were benest, and Paul so recognized them. and Paul so recognized them. In Corinti-bings were somewhat different; the churck san better informed and the causes for dis-cussion were not so real. To them Paul presents a more pointed dectrine, not at variance with that preached to the Romans, but better suited to their situation. He tells the church at Rome to be persuaded in their own consciences. He does not tell

wherefore it meat causes my brother to offend, I will eat no flesh while the world standard, "(v.12.) This is not as is justice or accumulant, it is a proposition and in form is ar commutative. There is no sort of graund for claiming that Faul ste no meat. He is showing them the absorbity of their discussion while he keeps on eating meat himself. Read the account of the interconnection. all is while he keeps on eating meat himself.

Read the account of the imprisonment of
Paul and Siles and their least upon meat
when liberated. (Acts 15:24.) Christ Himestrate with publicans and sinners and re
taked those who criticised. Him. (Lake 5: 2-3:1.) We cannot apply the text quoted in
any other way. Those who claim is to a
post we injunction against doing a thing,
not wrong in thesit, because some one clasmay turn the same time. hillow of socia construction. As we have seen there is marshy a burner act or thing in which men could participate without re metely, at issue, violating such a command the truly, at least, violating such a command in the providerall cursus sate and associations, from the most body down to the most cummon warmer. Let us rid our minds of all blind, or juilier and narrow conception and let us seen for that recommand a tich will permit us to receive and ruley the heaviles and privileges of life. Let us not judge or commands hard degrees more breakers. concurre harsh decrees upon harmles secretarion, but let us rather seek to sur on with the best I ound those as octable me that judgest doest the same things

## Salary Bill Passed.

Dickinson county suffered along with the rest of the State in the legislature's lundering. Senn's bill for the reducdiscussions among themselves as to the tion of county officers' salaries became a a law and cuts down salaries to about one half present figures. The county treasurer gets \$2,000 instead of \$4,000; the county clerk \$1.500 instead of \$2,400; register of deeds \$1,400 in fees and one half fees in excess; county attorney \$1,200 and 5 per cent of Myheart grew cold as marble; the blood flow money collected for the State; district | Into my head, and, well, it is hardly needful to tell you what I clerk fees to about one half present amount; sheriff similar to district clerk; probate judge \$1,500; county superintendent \$1,200; aurveyor \$4 per day; coroner 83 per day. Holding county office is going to pay about as well as

ship, the trucks and every spar glowed with 8t Elmo's fire, and lightning seared the blackness. Two seamen, Cornesa Bashuna and Joseph Roastia. were badly burt by being thrown against the fron deck house. The Picqua ran eleven hours before the tempest, then she hove to and put out her sea again. The storm let up next day, and she went on her course.

Periohed in the stames. Hossistate, Pa., March 15.—In a fire t belyville, a suburb of Honesdale, sterday in which Will Eyan's dwelling was destroyed, his brother-in-law, Thomas Kano, was burned to death. No. Bran was badly burned.

CAMP-FIRE STORIES.



never entirely fade. It was down in old

Virginia, on: Sabbath day in June, sy when earth and Heaven and hearts seemed all atune. Save the laugh of some care-free youngster that rippled through the air.

All the camp was bushed and quiet, as became
the day of prayer.

The river danced and dimpled, the sunlight
giacout and gleamed,
And a sweeter day, or fairer, no post ever
dreamed.

And we all felt more than ready to hear what he had to say, But he preached bett-fire and blazes until his breath was spent, And all that he had to give us was, "repent—re-

pent, repeat!

Lond-mouthed and big and burly, not a word
had be to speak

Of the love and mercy waiting for the erring

trand as he.

We had strayed like sheep from pasture, but we knew the fold was there.

And we meant to come back, sometime, to the shepberd's wateful care;

But it arized up all our evil to bear that follow Here he had a chance to had us, and he look it by his cant.

Bight in the midst of service came hurried word to me— Down in the shining river, still dimpling on in gles,
One of my boys lay drowned, deep under the
waters fair,
Only an hour ago with us, and now forever—

Only an hour ago with us, and now lovever—
where?
I took a squad of his countades, and hastened
down to the hanh.
Sadly we Rebed his body out, all white and
cold and tank:
Sadly we carried him into camp and straightened him out in death.
And spoke of his widewed mother, with low and
troubled breath.

No wood had we for coffins, and so I told the To tear from my tent the flooring, with the

head they could of noise, And build a new to put him in-rough, but our best, you see. The rest of see in turn might not fare half as well as he. Service was done, and the parson had gone back

Service was done, and the parson had gone back into his heat.

The boys asked no to see him, so with heavy steps I wont.

And I said: "They pardon, parson, there's a hurlal over there.

We'd like to have you come along and say a word of prayer."

His giance so cold, and chilling, I never can for-For all it was so long ago, it makes me angry But I thought myself mistaken at first when he "He was worn out with his sermon; he must Then I said "Beg pardon, parson, you do not

understand.
We're going to bury a comrade: you're the only priest at hand, only wish a word of prayer as we lay the lad away." parson answered, wearledly: "No, thank you, friend; good day." The pr

I never was really mad till then; I could not keep it in. And I don't feet yet that my anger was very much of a sin.

I talked till the pions coward sat shivering in his seat.

With a face as white as the dead face out in the

Then I said: "If you dare preach here again,

The bugiers blew assembly, we gathered round followed the rough board coffin, with slow and solumn trend, And to



EACH HEAD WAS GRAVELY BENDED, HE EXELT

To where we meant to lay him, beneath the meanest free.
The dispute the moved softly to tends of wandering that moved and glittered o'er hill and
field and wave.
Filling with warmth and brightness the soldier's

Similar grave.
Then a contrada's roles said, softly. "Wou't same one may a prayer?
Don't let us bury him like a dog; it lan't right or fatt." Then came an awkward stience; we all stood

Not a man of us was brave enough to name his

Not a man of us was trave enough to name his Maker's name.

Each would have fused a rifle without a quick-cased hreath;

We had stormed a dozen batteries and never thought of death;
We had fought the robs unfluchingly, we had dayed what men may dare,
flet we all ser e dumbly silent at the mention of a prayer.

So the had grew almost painful, till we heard the soft voice may: "Weil, boys, if none of you know how, I'll see if I can pray."

Only an Irish private—yet how near he get to in stern old Ireland that man had tearned to pray The trustful award petitions his heart poured

Each head was gravely bended, he knelt upon

The trustful awest petitions his heart poured forth that day.

Nough featured, but clean-hearted, he kneft above the dead,
And his bit of brogue touched quaintity the holy words he said:

His closed eyes took no notice of men or time or

But they looked right into Heaven and saw his

Not all the pride of learning such heights of faith could reach.

Not all the scholar's wis dom such Christliness could teach.

His tender, loving pleading for the comrades at

his side
Made his heart seem fairly bleeding with the
love of Him who died.
Each heart that heard him melted in its sense
of mighty feed.
And felt in every fiber that God was there in-

And every voice joined 0 mily-I can hear them all again— he simple, sweet old ending: "For Jesus' sake—amen." In the

With tears that did not shame us we laid the And left him in his Maker's care until the judgment day.
It isn't much of a story, yet when it comes to

mind,
Attempt the many army access the years have
left behind,
I think of the Bible story of the high-born
I thanker. Phartees
And the lowly publican at prayer, and it always
seems to me
That "rather than the other this man was justi-

By his honest, manly, human faith in the Holy Crutified.

-Nancy Patton McLean —Nancy Patton McLean.

(The incident which forms the subject of this poem occurred in the regiment I enlisted in and is no fable. I shew all the parties except the chaplain, in which our regiment was purituilarly unfortunate, being much of the time without any. The chaplains as a rule were carness Christian gentlemen, and would not have refused the screenant's request. The "Irish private" was killed in a night attack on a pichel reserve in front of Petersburg. The sergeant is now a prosperous attorney in his native state.)

L. D. P.

SWAPPING WAR STORIES. The Old Soldier Put to Blush by a Taller

"I saw a fellow shot clean through the body by a grapuel shell within an inch of his heart," he said.
"The shell came out behind and killeda mule, but the poor fellow that was atruck only gasped a little for air, then he kept on fighting just as fresh

then he kept on fighting just as fresh as ever." The room became very quiet and several looked toward Tangle, who was present.

Tangle arose and looked meditatively around. "It saw something of the same kind as that," he began. "It was at one of the first engagements we had when we were to the front. There was a soldier who stood right beside me struck square in the head with a twelve-pound cannon ball, and, gentlemen, he never know it." The old

tweive-pound cannon ball, and, gentle-men, he never knew it." The old soldier who had told the first story looked a little sheeplah, and several laughed a little. "But," some one thought to inquire, "didn't it kill him?" Tangle looked up, a little bit surprised. "Oh, yes; certainly, it killed him," he replied. "But then, may be, it was for the best. He might have lived to tell the story. "But then, maybe, it was all the story, He might have lived to tell the story, It's probably just as well," he added It's probably just as well," he added, looking at the old soldier.—Milwaukee

Bentinel.

The late Gen. Bufus Ingalls was of as much service to the union cause in his way as Grant, Sherman and Sheridan were in theirs. He was as much of a born quartermaster as his col-leagues and commanders were born fighters and strategists. While others planned campaigns and battles he fed the troops and thus made their vic-tories possible. Gen. Grant pays Gen. Ingalls a warm tribute in his autobiography. "There never was," he says, "a corps better organized than was the quartermaster's corps with the Army of the Potomac in 1804." Gen. Ingalls marked on each wagon in the train the badge of the corps, with the division color and number of the brigade to which it belonged. The wagons were also marked to denote the contents; if ammunition, whether for artillery or infantry; if forage, whether hay or grain, and also the precise kind of rations. Empty wagons were forbidden to follow the army or remain in camp plies immediately for another load. In this way haversacks, cartridge boxes and calesons were kept well filled as the Army of the Potomac fought its way through the wilderness.—Boston Jour.

Saved His Commander's Papers. Gen. Kell, speaking of the Alabama-Kearsarge battle and how the brave men of the confederate steamer acted in the dread event of the ship's plunge to the bottom of the sea, related how the captain's coxswain, Mars, saved the official papers of Capt. Semmes. When it was sure the ship must sink Capt. Semmes lashed securely all his most important official papers between two small boards and gave them to Mars, with instructions to deliver them, if possible, safely in England. When Mars jumped into the water he carried the papers with him. He was picked up by one of the boats of the Kearsarge, but seeing the United States flag trailing in the stern of the boat Mars promptly jumped overboard into the sea and swam manning to a pilot boat that was near by. He was taken on board of it and within a few days reached England and safely put sea and swam manfully to a French the precious papers again into hands of his old commander. -At

SEBOT. CHOCKETT of the United States colored infantry, claims to have been the last man wounded by a confederate builet in the civil war.

## NEWS NOTES.

The caravels Pinta and Nina have arrived at St. Thomas.

Thoma C. Platt has resigned the presidency of the Tennessee Coal and Iron

Brig.-Gen. Peter V. Hagner, United States army, died at Washington. He was in his 78th year.

A number of senators and representa tives have planned an excursion to Hawaii for this summer.

The ice field at Davenport, In, moved on the 13th, doing great damage to railroad tracks and cara.

Oziah Hatch, secretary of state in Illinois from 1856 to 1864, died at his home in Springfield recently. A large number of democrats have filed their applications for positions in the treasury department.

Customs receipts are increasing and during the month of March it is anticipated that they will foot up \$18,000,000.

Thomas Bryant, of Cumberland county, Ky., was horribly tortured by robbers to make him tell where his money